34:11

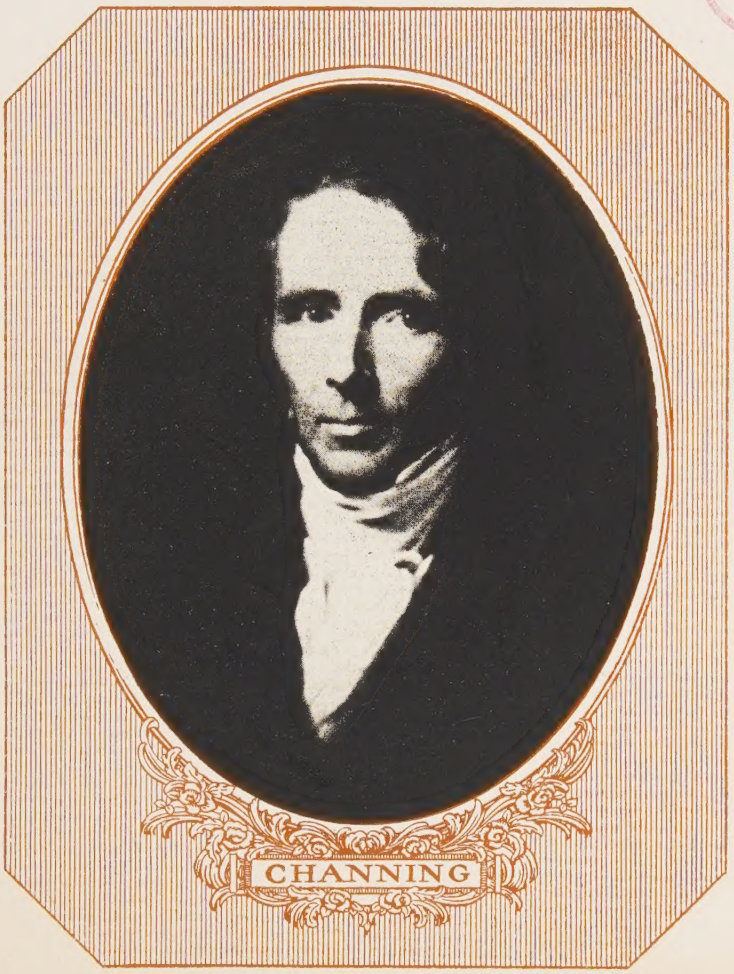
Unitarianism

American Unitarian Association

One Hundredth Anniversary

1825-1925

Pacific School of Religion
Berkeley, Cal.



Tuesday, May Twelfth, 1925

Boston, Massachusetts

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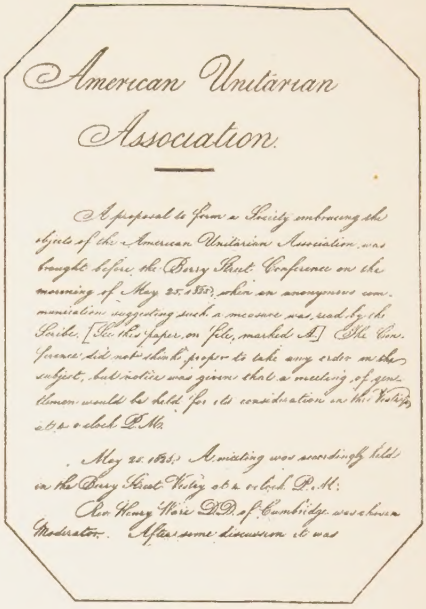
Federal Street Church, in the vestry of which the Association was organized, May 25-26, 1825



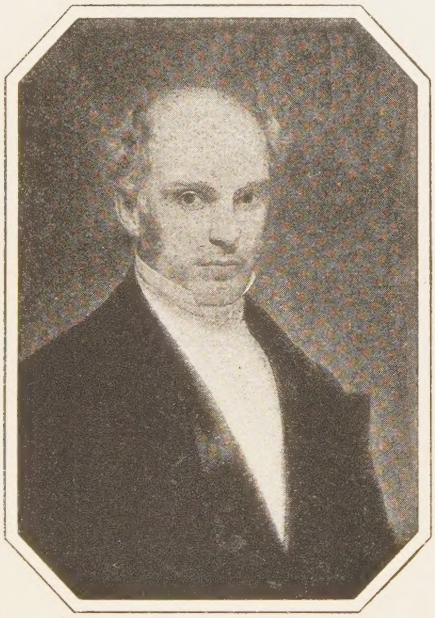
American Unitarian Association

A proposal to form a Society embracing the objects of the American Unitarian Association was brought before the Berry Street Conference on the morning of May 25, 1825, when an anonymous communication suggesting such a measure was read by the Scribe. [See this paper on file, marked A.] The Conference did not think it proper to take any order in the subject, but notice was given that a meeting of gentlemen would be held for its consideration in the Vestry at 5 o'clock P.M.

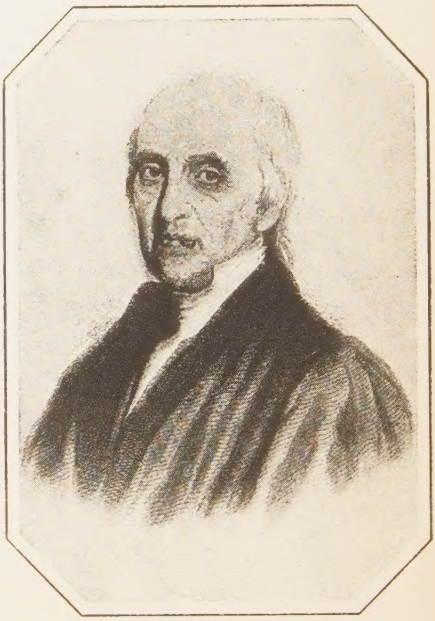
May 25, 1825. A meeting was accordingly held in the Berry Street Vestry at 5 o'clock P.M.

Rev. Henry Ware D.D. of Cambridge was chosen Moderator. After some discussion it was

The first page of the records of the American Unitarian Association



Rev. Ezra Stiles Gannett, first Secretary of the Association



Rev. Aaron Bancroft, D. D., first President of the Association

American Unitarian Association

One Hundredth Anniversary

1825-1925

Tuesday, May Twelfth, 1925

Boston, Massachusetts

Order of the Day

Forenoon Session

The morning session in TREMONT TEMPLE will open with a devotional service conducted by

REV. JOHN LEWIS, ITHACA, N. Y.

10 a. m.

The Association will receive the greetings of the Commonwealth of Massachusetts and the City of Boston, from

HIS EXCELLENCY ALVAN T. FULLER
GOVERNOR OF THE COMMONWEALTH

HIS HONOR JAMES M. CURLEY
MAYOR OF BOSTON

10.30 a. m.

A response in behalf of the official delegates from other lands will be made by

HUGH R. RATHBONE, ESQ.
PRESIDENT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION

10.45 a. m.

The Association will receive the salutations of the representatives of fraternal societies

The Federal Council of the Churches of Christ in America
DR. S. PARKES CADMAN, BROOKLYN, N. Y.
PRESIDENT OF THE COUNCIL

The Chief Consistory of the Unitarian Churches in Transylvania
REV. GEORGE BOROS, D.D., CLUJ-KOLOSVAR
SUFFRAGAN-BISHOP

The Unitarian Churches in Hungary
REV. NICHOLAS JOZAN, BUDAPEST
SUFFRAGAN-BISHOP

The British and Foreign Unitarian Association
C. SYDNEY JONES, ESQ., LIVERPOOL
FORMER PRESIDENT OF THE ASSOCIATION

The British League of Unitarian Women
MRS. SYDNEY MARTINEAU, LONDON

The Association of Irish Non-Subscribing Presbyterians and other Free Christians
REV. HERBERT J. ROSSINGTON, M.A., BELFAST

The National Council of the Congregational Churches in the United States
DR. ROSWELL HARMON POTTER, HARTFORD, CONN.
MODERATOR OF THE COUNCIL

12 m.

Response by the President of the Association
DR. SAMUEL A. ELIOT

12.20 p. m.

Closing exercises

Order of the Day

Afternoon Session

2.00 p. m.

The afternoon session in TREMONT TEMPLE will open with a devotional service conducted by

REV. VON OGDEN VOGT, CHICAGO

Brief statements in regard to the work and prospects of the Association by the Secretary,

DR. LOUIS C. CORNISH

and the Treasurer,

MR. HENRY H. FULLER

2.30 p. m.

Report of the Nominating Committee. Election of Officers and Directors and transaction of necessary business.

3.00 p. m.

Greetings and brief addresses:

The Czecho-Slovakian Unitarian Association

DR. NORBERT F. CAPEK, PRAGUE

The Icelandic Churches

MR. EINAR H. KVARAN, REYKJAVIK

Manchester College, Oxford

REV. J. CYRIL FLOWER, M.A., CAMBRIDGE

The Unitarian College, Manchester

REV. WILLIAM LAWRENCE SCHROEDER, M.A., LEEDS

The London District and Southeastern Provincial Assembly of Unitarian and Free Christian Churches

REV. R. NICOL CROSS, M.A., LONDON

The Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire

REV. LAWRENCE REDFERN, M.A., LIVERPOOL

The Northumberland and Durham Unitarian Christian Association

REV. HERBERT BARNES, NEWCASTLE

The Sheffield and District Association of Unitarian and Free Christian Churches

REV. ALFRED HALL, M.A., SHEFFIELD

The Midland Christian Union of Presbyterian, Unitarian and other Non-Subscribing Churches

REV. LAWRENCE CLARE, BIRMINGHAM

4.30 p. m.

Closing exercises

Congregational Hymn and Adjournment

Order of the Day

Evening Session

7.30 p. m.

The evening session in Tremont Temple will open with a service of praise conducted by

REV. HAROLD E. B. SPEIGHT
OF BOSTON

and

REV. CHARLES W. WENDTE, D.D.
OF BERKELEY, CALIFORNIA

7.50 p. m.

Three addresses on

The Romance of Religious Progress in the Last Hundred Years

DR. ABRAM SIMON
WASHINGTON, D.C.
PRESIDENT OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS

DR. JOHN S. LOWE
PROVIDENCE, R. I.
GENERAL SUPERINTENDENT OF THE UNIVERSALIST GENERAL CONVENTION

DR. WILLARD L. SPERRY
DEAN OF THE THEOLOGICAL SCHOOL IN HARVARD UNIVERSITY

Marshal

Henry Wilder Foote

Aides

Harold G. Arnold
Edward P. Daniels
Charles W. Eliot, 2nd
Elmer S. Forbes
Frank O. Holmes
Walter R. Hunt
Kenneth McDougall
George F. Patterson
Palfrey Perkins
Abbot Peterson
Harold L. Pickett
Wallace M. Powers
Robert Raible
W. Forbes Robertson
Harold E. B. Speight
Walter S. Swisher
Frederick L. Weis
Carl B. Wetherell

The Origins of the American Unitarian Association

THE early leaders of the Unitarian movement in Massachusetts were not men who cared to try any hazardous experiments, and they were peculiarly anxious to avoid anything which could have the appearance of being in the remotest degree sectarian. They defended their liberalism as the correct interpretation of the teaching of the New Testament and as conducive to piety and good works; but they highly prized its undogmatic attitude and its emphasis on inward motives and spiritual aims.

The movement toward organization had its origin and impulse in a group of young ministers, all of whom had been trained at the Harvard Divinity School under the guidance of Professor Andrews Norton. Here was a case where the fundamental spirit of a man was more influential with his disciples than his actual teaching. Norton himself always remained conservative in theology, and hostile to aggressive proselyting; but the spirit of his teaching often led the men trained under his influence to depart from the letter of his instructions. In the years between 1817 and 1824 James Walker, John G. Palfrey, Charles Briggs, John Pierpont, Jared Sparks, Samuel J. May, Thomas R. Sullivan, Samuel Barrett, Ezra S. Gannett, Calvin Lincoln, Edward B. Hall, and Alexander Young were among the students of the Harvard Divinity School; and all of these men were leaders in the movement to organize the American Unitarian Association. With these young ministers was allied an equally effective group of young Boston laymen, mostly graduates of Harvard College between the years 1810 and 1820. Here were Charles G. Loring, Robert Rantoul, Samuel A. Eliot, and Leverett Saltonstall, vigorous and public-spirited young men in the liberal churches of Boston and Salem who afterward attained distinction in professional life and in the public service.

It is recorded in the private journal of David Reed, who was the founder and editor of the *Christian Register*, that these young men, together with some older gentlemen of light and leading in the community, such as Joseph Story, Josiah Quincy, Richard Sullivan, and Stephen Higginson, were in the habit, in the year 1824, of meeting at one another's houses for the purpose of discussing subjects relating to religion and politics. They called their informal organization the Anonymous Association. Besides the organization of the American Unitarian Association, this little group of efficient men was collectively responsible for the organization of the Ministry at Large in Boston, made world-famous by the work of Dr. Tuckerman, of the Industrial Aid Society, and of the Society for the Prevention

of Pauperism, while individually the men of the Anonymous Association were active in many of the enterprises which developed the higher life and the beneficent institutions of the community in which they lived.

The first proposal to form a Unitarian organization seems to have been made at a meeting of the Anonymous Association held in the autumn of 1824, at the house of Hon. Josiah Quincy, in Hamilton Place. "A gentleman," not otherwise designated in Mr. Reed's manuscript, but probably Mr. Reed himself, pointed out the value of certain articles in the *Christian Register* which had been issued as tracts, and suggested the importance of promoting the growth of liberal Christianity through the distribution of the printed word. Inquiry was made if measures could not be taken to give greater diffusion to Unitarian principles through the public press; and a committee was appointed to consider and report on the expediency of forming an organization for this purpose. This committee consisted of Rev. Henry Ware, Jr., Alden Bradford, and Richard Sullivan. The purpose which these men had in mind is best defined by Dr. Gannett, writing twenty years after the event: "We found ourselves," he said, "under the painful necessity of contributing our assistance to the propagation of tenets which we accounted false or of forming an association through which we might address the great truths of religion to our fellow-men without the adulteration of erroneous dogmas. To take one of these two courses, or to do nothing in the way of Christian beneficence, was the only alternative permitted to us. The name which was adopted has a sectarian sound; but it was chosen to avoid equivocation on the one hand and misapprehension on the other." The committee, under date of December 29, 1824, sent out a circular inviting a meeting of all interested, "in order to confer together on the expediency of appointing an annual meeting for the purpose of promoting union, sympathy, and co-operation in the cause of Christian truth and Christian charity." In this phrase will be found the origin of the clause in the Constitution of the Association defining its purposes.

Under this call a meeting was held in the vestry of the Federal Street Church on January 27, 1825. Dr. Channing opened the meeting with prayer. Richard Sullivan was chosen moderator, and James Walker, secretary. The record of the meeting made by James Walker is preserved in the first volume of the correspondence of the Association; and it enables us, in connection with the more confidential reminiscences of David Reed, to give a fairly complete record of what was said and done. Henry Ware, Jr., in behalf of the committee, presented a statement of the objects had in view by those desirous of organizing a Unitarian society; and he presented resolutions declaring it to be desirable and expedient that provision should be made for such an organization. The adoption of this resolution was moved by Stephen Higginson; and there succeeded a pause in the meeting, while the younger men who had the movement at heart awaited the judgment of their seniors. Mr.

Ware in his report had specifically mentioned the "prejudices, the lukewarmness, and opposition of our own body"; and it was well known that many of the leaders looked with disfavor upon the persistence and urgency of the younger men. The silence was broken by Dr. Aaron Bancroft, the honored minister of the Second Parish in Worcester. Dr. Bancroft's temperament was conservative, and he naturally sympathized with his contemporaries who were opposed to any organization; but he undoubtedly felt something of the spirit that stirred in the younger generation, for his son, George Bancroft, afterward the distinguished historian of the United States, and his public-spirited young parishioner, Stephen Salisbury, had been classmates at Harvard with Samuel A. Eliot and Samuel J. May, who were actively concerned in promoting the new organization. Dr. Bancroft's speech was characteristic of the temper of the older generation of Unitarians. He wished to go very slowly, and to be more adequately informed as to the necessity of the proposed movement; he observed that it had its origin in the zeal of the younger brethren, and he wished to know if they had the countenance of their elders. He was of the opinion that liberal Christianity was to be propagated slowly and silently, and he thought it better to leave the movement to its own course and not openly advocate it.

He was followed by Dr. Andrews Norton, who spoke of the general value of association, but deprecated all effort at proselyting. Then Dr. Channing arose, and we can feel the hush that fell on the little gathering. He gave to the proposition of the committee a very guarded approval. He thought the object of the Association should be "to spread our views of religion, not our mere opinions, for our religion is essentially practical." This curious distinction seemed to give satisfaction, and Mr. Reed records Dr. Channing in favor of the proposition to organize.

Dr. Channing's cautious approval, however, obviously alarmed his more conservative associates. He was followed by Judge Charles Jackson, an eminent justice of the Supreme Court of Massachusetts. The judge was opposed to the project; he thought it unbecoming, inconsistent with liberal principles, and in no way beneficial to the community; and his vigorous dissent was echoed by Mr. George Bond, another leading layman, who advanced the argument, which sounds curious enough in these days, that Unitarians would undoubtedly soon become a majority in America, and that then they would act with the bigotry and intolerance with which all majorities have acted. Then three of the most respected of the older ministers spoke,—men of ripe years and experience, but bound to the traditions of their order. Dr. John Pierce, of Brookline, thought the proposal of the committee "very dangerous." He spoke three times in the course of the meeting, opposing with his accustomed vehemence all attempt at organization. Dr. Abiel Abbot, of Beverly, thought that presenting a distinct object for opposition would arrest the growth of the very thing they wished to promote, and Dr.

John Allyn, of Duxbury, was especially opposed to the Unitarian name or to any title which might be made use of by orthodox opponents.

The opposition roused the more liberal spirit of Andrews Norton; and he spoke again with more hearty commendation, and pointed out how inadequately Unitarians had protected and fostered the institutions under their care. and declared that closer union was necessary to efficiency. Dr. Nathaniel Thayer, of Lancaster and Dr. Samuel Willard, of Deerfield, two of the older ministers who had doubtless felt in their then isolated parishes the need of closer co-operation, added their words of commendation. Then Col. Joseph May, who had been for thirty years a warden of King's Chapel, and a man held high in honor in Boston, spoke in favor. Here, again, was an instance of a man who had received something of the spirit of the new generation through his son, Samuel Joseph May, who was another member of the Harvard class of 1817. Finally, John Pierpont, then just coming into his fame as an orator and public servant, added the strong and vigorous word which cleared the atmosphere. "We have," he cried, "and we must have, the name 'Unitarian.' It is not for us to shrink from it. The general interests of Unitarians will be promoted by using the name and organizing in harmony with it."

In the long discussion at this meeting it appears that, of the ministers, Ware, Pierpont, Sparks, Edes, Nichols, Parker, Thayer, Willard, and Harding spoke in favor of organization, Pierce, Allyn, Abbot, Freeman, and Bigelow against it; while Channing, Norton, and Bancroft gave a qualified approval. Of the laymen, Charles Jackson and George Bond were vigorously in opposition; and Judge Story, Judge White, Judge Howe of Northampton, Alden Bradford, Leverett Saltonstall, Stephen Higginson, and Joseph May spoke in favor. Of course, the young men who had planned and started the movement were to be counted upon; but they appear to have remained for the most part silent, and allowed their elders to conduct the discussion. The result of the meeting was the appointment of a committee consisting of Sullivan, Bradford, Ware, Channing, Palfrey, Walker, Pierpont, and Higginson, which was empowered to call together a larger meeting, but this committee seems never to have acted. At the end of his report of the preliminary meeting James Walker wrote: "As there appeared to be so much difference of opinion as to the expediency and nature of the measure proposed, it was thought best to let it subside."

The zeal of the younger men, however, did not abate; and we may be sure that discussion was incessant during the winter and spring of 1825 in the circle of Unitarian leaders in and about Boston. On May 25, 1825, at the meeting of the Berry Street Conference of Ministers, Henry Ware, Jr., returned to the attack, and presented the following statement as a declaration of the purposes of the proposed organization:

"It is proposed to form a new organization, to be called The American Unitarian Society. The chief and ultimate object will be the promotion of pure and undefiled religion by

disseminating the knowledge of it where adequate means of religious instruction are not enjoyed . . . Its operations will extend themselves through the whole country. These operations will chiefly consist in the publication and distribution of tracts and the support of missionaries."

The statement was added that in the afternoon a meeting would be held for the further consideration of the matter. Of this meeting Dr. Henry Ware, Sr., was moderator. The opponents of organization evidently absented themselves, for action was promptly taken; and it was "VOTED, That it is expedient to form a new society, to be called The American Unitarian Association." All present expressed themselves in favor of this action. James Walker, Ezra S. Gannett, and Lewis Tappan were appointed a committee to draft a form of organization. On the next morning, Thursday, May 26, 1825, this committee reported to a meeting of which Dr. Nathaniel Thayer was moderator; and, with one or two amendments, the Constitution prepared by the committee was adopted. The object of the Association was declared to be "to diffuse the knowledge and promote the interests of pure Christianity." A committee to nominate officers selected Dr. Channing for president; Joseph Story of Salem, Mass., Joseph Lyman of Northampton, Mass., Stephen Longfellow of Portland, Me., Charles H. Atherton of Amherst, N. H., Henry Wheaton of New York, N. Y., James Taylor of Philadelphia, Pa., Henry Payson of Baltimore, Md., William Cranch of Alexandria, Va., and Martin L. Hurlbut of Charleston, S. C., as vice-presidents; Ezra S. Gannett of Boston, for secretary; Lewis Tappan of Boston, for treasurer; and Andrew Norton, Jared Sparks, and James Walker for Executive Committee.

When Mr. Gannett wrote to his colleague, Dr. Channing, to request him to serve as president, there came a reply saying, "The office which in your kindness you have assigned to me I must beg to decline, but as you have made a beginning, I truly rejoice in your success." Mr. Norton attended one meeting of the Executive Committee, but thereafter withdrew, apparently finding himself not entirely in sympathy with the active spirit of his colleagues. Mr. Sparks also was unable to serve, owing to the pressure of other engagements and the occupations which already prophesied his coming distinction as an historical scholar. The Executive Committee proceeded to fill these vacancies by the election of Dr. Aaron Bancroft of Worcester as president; and of Henry Ware, Jr., and Samuel Barrett, to the Executive Committee; and the board of directors thus constituted administered the Association in its trial year.

Dr. Bancroft had come very slowly to the conviction that organization was desirable; but, having once committed himself, he gave to the new Association an unstinted share of his wisdom and executive ability. He was a minister of the highest reputation in New England. His published sermons received the enthusiastic praise of John Adams and Thomas Jefferson, and his life of Washington had made his name widely known. His settle-

ment in Worcester in 1786 had occasioned the division of the parish church; and the liberal preacher became the minister of a new Second Parish. Such was the strength of his character and the power of his preaching, that he gradually secured a wide hearing, and became the most popular preacher in Central Massachusetts. After fifty years of work he could count twenty-one vigorous Unitarian churches in Worcester County, all of which had profited by his counsel and influence. Although he was seventy years of age at the time he accepted the presidency of the American Unitarian Association, he was in the full enjoyment of his powers; and he filled the office for ten years, giving it the impetus and weight of his sound judgment and deserved reputation.

The active executive work of the new Association fell to the charge of the secretary, Ezra S. Gannett, who had been the most energetic advocate of the organization. Gannett was but twenty-four years old, and had been but one year in the active ministry, as the junior colleague of Dr. Channing. He had youth, zeal, and real executive force. Writing of him after his death, Dr. Bellows said: "He had rare administrative qualities and a statesman-like mind . . . He would have been a leader anywhere . . . He had the fervor, the concentration of will, the passionate enthusiasm of conviction, the love of martyrdom, which make men great in action." Throughout his life Gannett labored assiduously for the Association, serving it in every capacity, refusing no drudgery, travelling over the country in its interests, and giving himself heart and soul to the cause. To him more than to any other man the Association owes its organized life and its missionary serviceableness.

Lewis Tappan, the treasurer, was a successful young business man. His term of service was brief, for two years after the organization of the Association he removed to New York, where he had an honorable career as one of the founders of the *Journal of Commerce* and as head of the first mercantile agency established in the country. He was later one of the anti-slavery leaders in New York and an active and earnest member of Plymouth Church in Brooklyn.

The Executive Committee was composed of three of the remarkable young ministers who had been foremost in organizing the Association. Barrett was thirty, Ware and Walker were thirty-one years of age; and all three had been in Harvard College and the Harvard Divinity School together. Samuel Barrett had just been chosen minister of the newly formed Twelfth Congregational Church of Boston, which he served throughout his life. He was identified with all good causes in Eastern Massachusetts, a founder of the Benevolent Fraternity and an overseer of Harvard College. Henry Ware, Jr., was, at the time of his election, the minister of the Second Church. Five years later he became professor in the Harvard Divinity School, and his memory remains sweet and fragrant as the teacher and exemplar of a generation of Unitarian ministers. James Walker was in 1825 the minister of the Harvard Church in Charles-

town, and already gave abundant evidence of the sanity and catholicity of mind, the practical organizing power, the wide philosophic culture, and dignity of character which afterward distinguished him as professor in Harvard College and its president. He never failed in devotion to the interests of the American Unitarian Association, and at his death left bequests to Harvard College and the Association, the two institutions which he best loved.

The new board went vigorously to work; for in the record book are contained the minutes of six meetings held during the month of June, 1825. The catholic character of the enterprise was set forth in an address defining the purpose and method of the Association, as follows: "We wish it to be understood that its efforts will be directed to the promotion of true religion throughout our country, intending by this not exclusively those views which distinguish the friends of this Association from other disciples of Jesus Christ, but those views in connection with the great doctrines and principles in which all Christians coincide, and which constitute the substance of our religion."

The successive administrators of the Association have always endeavored to administer their trust in the spirit of the founders.

Historical Exhibits

AN exhibit of pictures, books, and manuscripts of special interest in connection with the history of the American Unitarian Association is shown in the Fifield Room at 25 Beacon Street, May 10th to 16th. The articles exhibited include the record of the meeting at which the American Unitarian Association was organized, a rough draft of Channing's "Baltimore Sermon," and numerous documents and memorabilia illustrating our denominational history.

Through the courtesy of the Museum of Fine Arts, Huntington Avenue, Boston, there will also be an exhibit, May 8th to 30th, of historical church silver, including about two hundred pieces from some of the oldest Unitarian churches in New England. The exhibit includes the famous "Winthrop Cup," which was made in London about 1610 and was given by Governor John Winthrop to the First Church in Boston after its organization in 1630. Most of the other pieces exhibited are choice examples of early American silverware. The exhibition is shown on the ground floor in the Evans Wing of the Museum.

Milestones in the Progress of the Unitarian Movement in America

1785 King's Chapel revised its Liturgy.

1805 Henry Ware, Sr., elected Hollis Professor of Divinity at Harvard.

1816 Harvard Divinity School established.

1819 Channing's Baltimore Sermon.

1819 Berry Street Conference Organized.

1821 The *Christian Register* founded.

1825 American Unitarian Association organized.
The preliminary meeting for organization was held in the vestry of the Federal Street Church on the afternoon of May 25th. The Constitution was adopted and officers elected on the following morning, May 26th.

1827 Boston Sunday School Society organized, later becoming the Unitarian Sunday School Society.

1834 Benevolent Fraternity of Churches organized.

1838 Ralph Waldo Emerson delivered the Divinity School Address.

1841 Theodore Parker preached the sermon on *The Transient and the Permanent in Christianity*.

1844 Meadville Theological School founded.

1848 Society for Ministerial Relief organized.

1849 The Children's Mission to Children Instituted.

1851 Boston Young Men's Christian Union organized.

1852 Western Unitarian Conference organized.

1864 Ministerial Union organized.

1865 National Conference of Unitarian and other Christian churches organized.

1866 Unitarian Temperance Society organized.

1888 Women's Auxiliary Conference organized, becoming in 1890 the Alliance of Unitarian and other Liberal Christian Women.

1894 National Conference adopted the Preamble to its Constitution stating that "These churches accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man."

1896 Young People's Religious Union organized.

1900 International Council organized.

1904 Pacific Unitarian School for the Ministry founded.

1907 Unitarian Service Pension Society organized.

1908 National Federation of Religious Liberals organized.

1908 Tuckerman School opened.

1912 Unitarian Sunday School Society affiliated with the American Unitarian Association, and the Department of Religious Education organized.

1919 Unitarian Laymen's League organized.

1923 Religious Arts Guild organized.

1925 General Conference merged with the American Unitarian Association.

Officers of the Association
1825-1925

Presidents of the Association

1825–1836 Rev. Aaron Bancroft
1837–1844 Rev. Ichabod Nichols
1844–1845 Hon. Joseph Story
1845–1847 Rev. Orville Dewey
1847–1851 Rev. Ezra Stiles Gannett
1851–1858 Rev. Samuel Kirkland Lothrop
1858–1859 Rev. Edward Brooks Hall
1859–1862 Rev. Frederic Henry Hedge
1862–1865 Rev. Rufus Phineas Stebbins
1865–1867 Hon. John Gorham Palfrey
1867–1870 Hon. Thomas Dawes Eliot
1870–1872 Hon. Henry Chapin
1872–1876 Hon. John Wells
1876–1886 Henry Purkitt Kidder
1886–1887 Hon. George Dexter Robinson
1887–1895 Hon. George Silsbee Hale
1895–1897 Hon. John Davis Long
1897–1900 Hon. Carroll Davidson Wright
1900– Rev. Samuel Atkins Eliot

Secretaries of the Association

1825–1831 Rev. Ezra Stiles Gannett
1829–1834 Rev. Henry Ware, Jr.
1831–1833 Rev. Alexander Young
1833–1834 Rev. Samuel Barrett
1834–1835 Rev. Jason Whitman
1835–1847 Rev. Charles Briggs
1847–1848 Rev. William Greenleaf Eliot
1848–1850 Rev. Frederick West Holland
1850–1853 Rev. Calvin Lincoln
1853–1859 Rev. Henry Adolphus Miles
1859–1861 Rev. James Freeman Clarke
1861–1865 George William Fox
1865–1871 Rev. Charles Lowe
1871–1881 Rev. Rush Rhees Shippen
1881–1894 Rev. Grindall Reynolds
1894–1898 Rev. George Batchelor
1898–1900 Rev. Samuel Atkins Eliot
1900–1908 Rev. Charles Elliott St. John
1908–1915 Rev. Lewis Gilbert Wilson
1916– Rev. Louis Craig Cornish

Treasurers of the Association

1825–1827 Lewis Tappin
1827–1842 Henry Rice
1842–1855 Henry P. Fairbanks
1855–1861 Calvin W. Clarke
1861–1864 Charles C. Smith
1864–1865 Warren Sawyer
1865–1871 Charles C. Smith
1871 Thomas Gaffield
1871–1877 Arthur T. Lyman
1877–1881 Charles G. Wood
1881–1888 Charles H. Burrage
1888–1890 Thomas N. Hart
1890–1892 Walter S. Blanchard
1892–1895 Arthur Lincoln
1895–1899 George W. Stone
1899–1911 Francis H. Lincoln
1911–1912 George Hutchinson
1912–1923 Henry M. Williams
1923– Henry H. Fuller

Officers and Directors
American Unitarian Association
1924-1925

President
SAMUEL A. ELIOT

Vice-Presidents
JAMES A. TUFTS
MRS. W. SCOTT FITZ
FRANK H. HISCOCK
GEORGE SOULÉ
ARTHUR E. MORGAN
CHARLES A. LORY
EDWARD T. WILLIAMS
MURRAY E. WILLIAMS

Secretary
LOUIS C. CORNISH

Assistant Secretary
W. FORBES ROBERTSON

Treasurer
HENRY H. FULLER

Assistant Treasurer
FREDERIC M. SEEGER

Directors
MRS. FRANCIS H. DEWEY
WILLIAM G. ELIOT, JR.
GEORGE R. BLINN
FREDERICK M. ELIOT
MRS. OSCAR C. GALLAGHER
GEORGE O. CARPENTER, JR.
FREDERIC A. DELANO
OLIVER M. FISHER
ALBERT L. ROHRER
JOHN E. THAYER
FREDERICK R. GRIFFIN
CHARLES E. PARK
CARL O. SAYWARD
MRS. FRANK W. PRATT
OLIVER PRESCOTT
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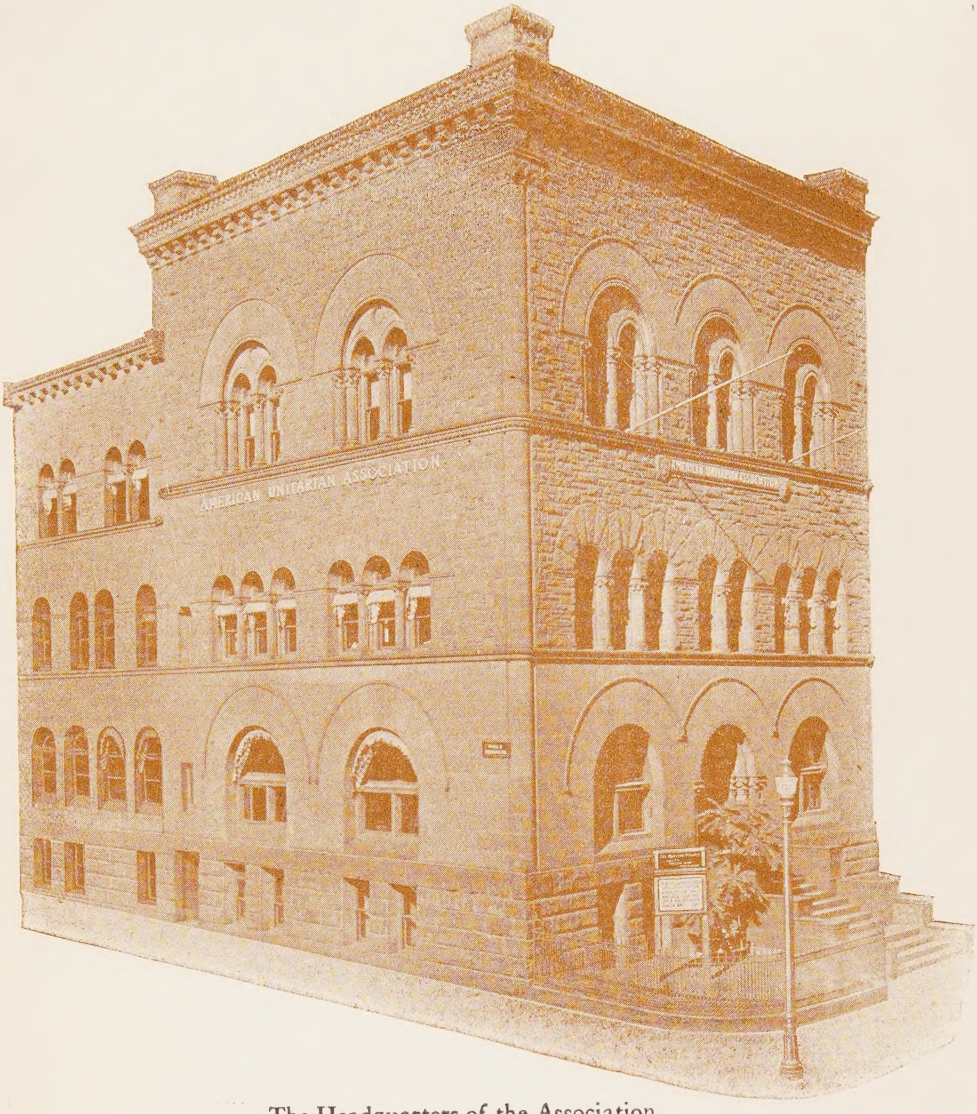

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